

NATIONAL Jewish Post and Opinion

"If You Let The People Know, They Can Act Intelligently"

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FIRST TASTE OF MATZAH for Yoichi Nakamura is offered by Shamai Langenauer, aged, 3, son of Chaplain and Mrs. Arthur Langenauer stationed in Japan. This and other Passover foods were imported by United States Air Force commissaries for sale to Jewish personnel.

Lone Marine in Laos Holds Seder in Cold-War Tension

Passover preparation brings a throbbing excitement wherever Jewish families conduct the "operation big sweep." But Jewish men in service, away from home on Passover, are the object of a flurry of domestic activity that dwarfs even the exertions of a Jewish housewife.

In trouble-torn Laos, a lone Jewish Marine on embassy duty has received a Passover kit containing the haggadah, special Pesach foods and wine. A Jewish technical expert on Iwo Jima and Jews serving in Bangkok, Thailand will be able to share the Passover celebration with supplies sent out free by the National Jewish Welfare Board, usually on the same day their requests were received.

The JWB orders, ships and dis-

tributes such items as wine, matzah, gefilte fish and chicken dinners, in its role as the service organization for Jewish personnel. At Tachikawa Air Base in Japan, the JWB's Chaplain Arthur A. Langenauer is supervising a crew of ten Japanese nationals who are kashering the kitchen at the Civilian Club Annex for the first seder.

Wives of Jewish servicemen in Japan are even getting a little special training in the proper preparations for the holiday. A workshop sponsored by the North Kanto Jewish Women's Group was held on March 21st to train the ladies. On the second night of Passover home hospitality will be extended to many unmarried Jewish personnel by Jewish couples at U. S. outposts in Japan.

Other Japanese seders will be held at the Tokyo Jewish Center, at Itazuke Air Base, Misawa Air Base and Camp Chitose. It will be cherry blossom time in Tokyo throughout Passover. Chitose, on the other hand, is so far north that the snow will still be on the ground.

The Japanese, true to their reputation for enthusiastic imitateness, are giving "outstanding cooperation" in the preparations at Tachikawa, according to Rabbi Langenauer. "Their warm, personal interest in both the ritual and gustatory aspects of the seder insure that it will be second to none anywhere in the world," he says.

Jews Ponder Own Group To Press Moral Issues

Should a Jew who raises his voice in social protest do so as a Jew or in chorus with all his fellow citizens? British Jews have been having meetings about their meetings to settle this question, according to The Jewish Chronicle of London.

Jewish members of the Cam-

paign for Nuclear Disarmament, marching against bomb tests, have seen Catholics, Quakers and Methodists demonstrating under their own flag but are not sure they ought to do the same. Fifty of them held a meeting last week to discuss the point. Some had the uncomfortable feeling that

people are asking, "Where are the Jews in this noble campaign?" Others at the meeting asked prudently what the same people might say if the number of Jews who showed up to march under a Jewish anti-bomb banner turned out to be a bare minyan of ten people.

The first group — including high officers of the anti-nuclear organization — agreed that a specifically Jewish group might "warm some Jewish hearts" but said it would serve no real purpose. The opposition insisted that Jews must identify themselves publicly as Jews with such causes. Because of their history of persecution and because of the Biblical injunctions about the sanctity of human life, Jews ought to be seen in the vanguard of any movement that expresses these principles, they claimed.

What colors should a Jew wear in taking a stand against things he feels are wrong? One prominent C.N.D.-er pleaded, "I am a Jew, a writer, a resident of Islington, a member of the arts groups. I have at least four banners under which I could march."

The Britishers resolved their problem, temporarily, by a compromise. They will go out and enlist Jewish support for the cause of nuclear disarmament first. Then they will decide whether or not to set up a separate Jewish group within the C.N.D.

PRAYERS RECITED IN SYNAGOGUE FOR RECOVERY OF LIZ TAYLOR

TAMPA, Fla. (P-O)—The traditional prayer for the desperately ill was recited at Rodoph Sholom Congregation (Conservative) here for a famous Jewish girl when she was near death recently.

She is Elizabeth Taylor, who is on the road to recovery after a siege of illness which brought her close to death. Rabbi Stanley Kazan led the prayer at services here.

The Hadassah chapter at its last meeting also held a moment's silent prayer for Miss Taylor, who converted to Judaism after the death of her husband Mike Todd. Later Miss Taylor was wed to Eddie Fisher by Rabbi Max Nussbaum who had performed the conversion ceremony.

Lubavitchers Gather Students To See Hand-Matzoh Baked

NEW YORK (P-O)—The Lubavitchers have forged another link in their ever-growing chain of bringing the personal performance of ritualistic mitzvot to the non-observing masses. The latest project is bringing Jewish youth to watch the process of baking matzoh shmurah by hand.

Thousands of school children in the Holy Land, are visiting the Hand Shmurah Matzoh Bakery in Kfar Chabad, the Lubavitcher village in the Jewish State, where they observe at first hand how the matzoh is baked. The program not only affords

the students an audi-visual application of the many intricate Passover Laws involved in the process of baking Matzoh and the necessary caution in avoiding all forms of the forbidden leavening during Passover, but also gives them a preview of the Passover holiday spirit, unfortunately lacking in many of these children's homes.

A similar program is being carried out in the United States by the Lubavitchers who have chartered special buses to bring thousands of children attending its released hour sessions to visit the Hand Matzoh Bakeries in New York.

Other Lubavitcher programs for popularizing ritual, include their practice of sending their yeshiva students out into the streets on the Succoth holidays with Etrog and Lulav. They stop passersby, ascertain their Jewishness and make the blessings go with them.

On this past Purim the Lubavitcher Rebbe called on Jewish families to have each member observe the precept of personally performing mishloach manot and giving charity to the poor, even if it meant only giving one penny each to two poor people.

Few Will Get In To Trial Of Eichmann

Israelis will be able to test their stamina trying to get seats for the trial of Adolf Eichmann. Only two seats out of a total of 750 in the Beit Ha'am courtroom will be available for the Israel man in the street. Thirty tickets will go to the Government Tourist Corporation each day for visitors from abroad, according to The Jerusalem Post.

There may be more places for the Israel public as outside interest in the trial declines later on. But 474 seats are definitely reserved for the press and 60 for the Foreign Ministry for distribution to visiting dignitaries.

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Italian Jews Bring Strange Judaism to Valley in Israel

JERUSALEM (P-O) — In a lush glen amidst the mountains of Upper Galilee, surrounded by peaks on three sides and with snow-capped Mt. Hermon in the distance, lies the village of Alma where a colony of Italian converts from the heel of the Italian boot, practice a type of Judaism bewildering to no one more than the Jews.

The founder of the colony, Donato Manduzio, a World War I invalid from San Nicandro in Italy, became enamored of the Bible of Israel and while still in far off Italy began to practice his own type of Judaism which boiled down to a queer mixture of religion, Calabrian superstitions and self-fashioned rites.

This "Do-It-Yourself" school of religion went well enough in San Nicandro but when Manduzio, accompanied by his disciples, arrived in Israel and began his

baffling ritual there, his more Orthodox Jewish neighbors found themselves teetering between shock and ridicule.

However, the kinship felt by the Italian-Jews to Judaism, the Bible of Israel and the Jewish patriarchs, persisted undimmed.

Soon two factions arose among the converts. The elder ones said stubbornly "what is good enough for Manduzio is good enough for us" and refused to budge an inch from their leader's precepts. When he died, they still clung to his rites and customs which gradually became imbued with the sacrosanct halo of tradition.

The younger element insisted "We have come to Israel to be Jews, regular Jews" and they adopted the customary rituals of a more orthodox Judaism.

Relations between the two groups became strained. When this strain broke out into open belligerency, the decision to separate seemed the better part of valor.

Six families moved south to Gelah, a new Moshav a few miles west of Migdal-Gad, three families settled at Acre and seven hard-bitten traditionalists—Manduzio Fundamentalists—remained at Alma.

Now that the groups are apart,

the bitter feelings have eased. They frequently visit each other.

They were visiting when Tritto, the peasant from Calabria, beamed at the Brit-Mila ceremony performed by the rabbi over Tritto's newly-born son.

"And his name in Israel be Itzhak" proclaimed the rabbi with a flourish, naming the child in honor of the President of the State of Israel with whom the Tritto family spent Passover two years ago.

It was growing late. Outside one of the boys strummed a Galilean hora on his guitar.

"A speech," said the Circassian Mukhter from neighboring Rehania.

"A speech," echoed the rabbi.

Proudly holding up the child against the setting sun, young Tritto said:

"I became a Jew and went up to Canaan like Abraham, our father did. Now a son, Isaac, is born unto me, just like unto Abraham of blessed memory. And he too will have a son, one day; Jacob, whose seed shall inherit this land, just as it says in the Book."

"Amen" echoed the transplanted community from far away San Nicandro.

Bas Mitzvah Ruled Not Tax Deductable

OTTAWA (P-O)—A claim for "85 per cent of \$4,468.55 as a deductible expense for a Bas Mitzvah party" was refused by the Tax Appeal Board here, according to Max Bookman, columnist for a Canadian Anglo-Jewish newspaper.

The claimants were Joseph Roebuck, Q.C. and Manning Roebuck, Q.C. They argued that the deduction was justifiable because "important clients had diverted their business elsewhere without rhyme or reason" and so "in keeping with modern times we chose the birthday of Elaine Roebuck to seize the chance to invite guests to the extent that

80 to 85 per cent of the guests were clients of our partnership."

According to Bookman it was disclosed that the Bas Mitzvah had received some gifts, "useless mostly; a lot of little traveling sets and some cash, not very much." It was also noted, Bookman said, that the invited guests paid very little attention to the purpose of the party.

"The guests," according to the columnist, "were customers, clients, business acquaintances, members of the judiciary and those engaged in the local administration of justice and perhaps a number of fallen-away customers of the clients."

Jewish Children Carry Too Heavy A Study Load

LONDON (P-O)—Rabbi Kopul Rosen, head of the Carmel School, a Jewish private school developed along the lines of Eton and Rugby, believes that Jewish children are required to carry too heavy a load of studies with the result that by the time they reach their twenties they are "emotionally exhausted."

In an address delivered at a meeting held by the Golders Green Beth Hamedrash in Hendon Adath Yisroel Synagogue, Rosen is quoted by the London Chronicle as assailing parents who "want to have a quart in a pint pot."

These parents, declared Rabbi Rosen, have a false illusion about what a Jewish child can accomplish. "There is no special Jewish brain biologically speaking," the rabbi asserted. "We should not attempt to cram Jewish children too early in life."

As a solution, Rabbi Rosen suggested a dual curriculum which would have one syllabus for the intelligent child and another for the not-so-intelligent. He proposed that boys who are going to go on to a university, spend a year or more in a Yeshiva first.

The importance of the Yeshiva in the educational and religious development of Jewish youth, was also emphasized by Dr. I. Epstein, principal of Jews' College, in an address before the National Union of Hebrew Teach-

ers at Hillel House, according to the Chronicle.

"There is much talk these days," said Dr. Epstein, "about the education of children and the adolescent. Much money and energy are being expended to give our boys and girls a better and more efficient Jewish education than in the past. Conferences are being convened, mass meetings held, impassioned speeches made—all on behalf of education."

"Whatever is being done, quantitatively and qualitatively, the Jewish education of our children cannot but receive the unqualified approval of everyone who is concerned for the future of our community. Yet we are only deceiving ourselves if we imagine that once the problem of the education of our children is solved the future will be secure."

"The school years of the child are few and the number of hours of Jewish instruction during that period amount to only a small portion of his life. The remedy lies not only in the establishment of more and more Jewish primary and secondary schools and chains of continuation classes but in the encouragement and support of institutions of advanced Jewish studies such as Yeshivot."

"These should be regarded not only as professional training centers but as a means of raising and educating laity of the old type, whose life and action were founded on the knowledge of Torah and practice of Mitzvot."

Assimilation Seen Posing Grave Threat to Judaism

NEW YORK (P-O)—"I believe we are in the gravest danger of losing Judaism because of the tendency toward assimilation" declared Rabbi Arthur Hertzberg of Temple Emanu-El, Englewood, N. J. at a recent Herzl Institute forum.

Discussing Dr. Benjamin Halpern's new book, "The Idea of the Jewish State," Rabbi Hertzberg rejected the author's view that Zionism is the modern, secularized heir of Jewish history.

"Actually," said Rabbi Hertzberg, "Zionism is the radical enemy of Jewish history. It is a further intensification of the individual efforts of many Jews to assimilate during the nineteenth century."

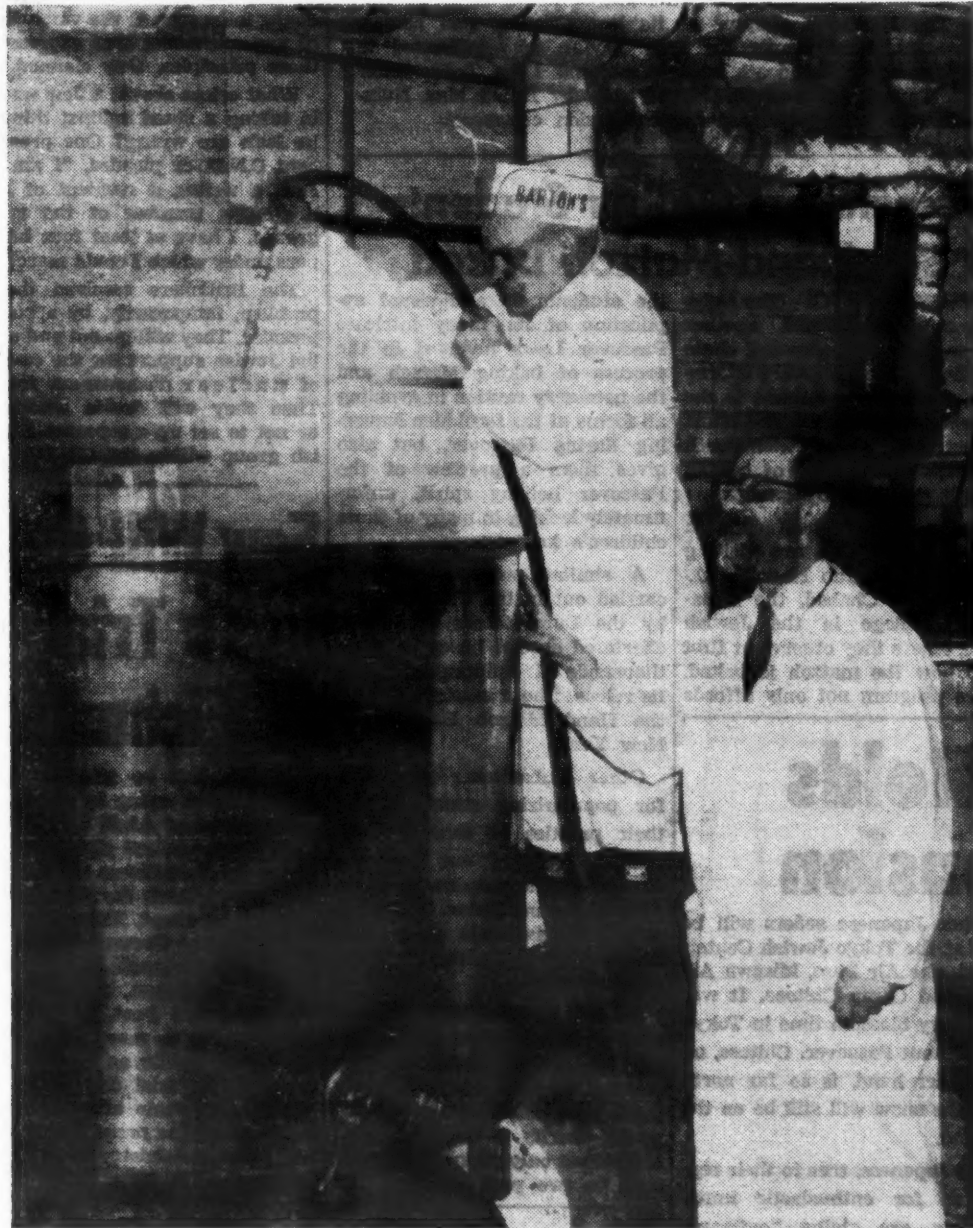
Dr. Halpern, a professor at Harvard University, said that his

book deals with the rational formulation "of what was originally a vague, though intense emotion, clear as to what it revolted against but originally unclear in the nature of that Utopia toward which it aspired."

Dr. Halpern cited former Israeli Prime Minister David Ben-Gurion as an example of a Zionist whose fervor in the Zionist cause brought him closer to, not farther away from, Judaism. The author quoted Ben-Gurion's declaration that he is no longer a Zionist because the problem of Jewish sovereignty has been solved.

20,000 ISRAELI YOUTH STUDYING AGRICULTURE

Some 20,000 young people are now receiving an agricultural education in Israel.



Ready Plant for Passover

Employees of the Barton's Bonbonniere plant at 80 DeKalb Ave., Brooklyn, are shown using live steam to kasher 200,000 square feet of bakery and candy-making space before manufacture of Passover candies and cakes begins. The process takes 7 days, during which all production stops. Movable machines and utensils are first stored away to be replaced by special Passover equipment after the factory is kashered. Searing flames from blow torches are used to kasher heavy machinery. As each section is completed, the doors are closed and a "Ready for Passover" sign is posted. Barton's stores will offer 83 different varieties of Kosher-for-Passover candies, cakes and children's confections this Passover.

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Fists and Adultery Charges Fly as Bridal Couple Fret

JERUSALEM (P-O) — Rabbis in Israel issued an injunction forbidding a woman charged with adultery to return to her husband or to marry her lover.

In a dramatic chain of events that led to a fist fight between a rabbi of Kfar Yavneh and the woman in question, a wedding ceremony was stopped in the middle and cancelled when the performing rabbi learned of the injunction.

The frustrated couple in the story are Aliza Ganon, 30, and Kabala Amira, 42, a policeman attached to the Rechovot Station.

A Rabbinical Court at Rechovot ruled that they could not be married and charged that Aliza, who was pregnant, had lived with Amira before being divorced from her husband.

When Aliza received her decree of divorce she and Kabala went to the Rabbinical office in Rechovot to register for marriage. Rabbi Mordecai Ben Itzhak, unaware of any allegations of adultery against Aliza, said "Everything is O.K. All you need now are the marriage certificates which can be obtained from Rabbi Abraham Abu-Chatzera of Kfar Yavneh."

An investigation launched by Rabbi Abu-Chatzera led to the discovery of Aliza's alleged adulteries. Weeks passed and no certificate were forthcoming from the rabbi. The couple went to Rechovot Attorney Moshe Chazan who managed to obtain the certificates.

However, Rabbi Abu-Chatzera notified the Rabbinical they had been obtained "under duress" and said the marriage should be forbidden. The couple unaware of this, appeared before Rabbi Elimech bar-Shaul at Rechovot, pre-

sented their certificates and the marriage ceremony was begun.

It was halfway completed when the rabbi was informed of the injunction issued by the Rabbinical Court. He stopped the ceremony, removed the blue cover of the Chupa from over the heads of the couple and told them to go home.

The couple protested angrily, a disturbance ensued and police were summoned to restore order. They dismissed the couple who presented themselves before the Rabbinical Court where they learned that Rabbi Abu-Chatzera was the agent of their misfortune.

Aliza waited for the rabbi one night as he left his office, accosted him in a dark alley and allegedly shouted insults and

threats at him and rained blows on him. According to police, he slapped her face and shoved her away with a kick.

When Aliza was arraigned before Rechovot Magistrate Chaim Aluff, he noted that she was pregnant at the time of the altercation with Rabbi Abu-Chatzera and that as a result of the fracas she had to be hospitalized. Remarkd the Magistrate: "In my opinion the rabbi did not conduct himself in this instance as a rabbi should."

The couple have announced that they will appeal from the injunction of the Rabbinical Court forbidding the marriage, to the Israeli Supreme Court for Justice.

Frat Re-pledges Jew, Fights Charter-lifting

By MOISHE MATTHEW

CHICAGO (P-O) — The Lake Forest College chapter of Phi Delta Theta fraternity had its charter suspended last week because it re-pledged a Jewish student against orders of the national council.

Donald Schiller, 19, was originally pledged to the large national fraternity last November and then dropped because he is not a Christian.

When re-pledging Donald (P-O, March 24) the local chapter realized that their charter was at stake and said it would take the matter to court in the form of an injunction against the nation-

al council to prevent suspension or removal of the charter.

Glen Walters, local vice-president, said the chapter will go on with business as usual because only the national convention can revoke a chapter's charter.

"We'll have to wait until the national convention in 1962 when the entire fraternity can vote," he said.

Meanwhile, the Lake Forest Board of Trustees was studying a faculty resolution which would abolish discriminatory policies of fraternities and social organizations whose membership rules do not allow chapters to pledge any person they wish.

This matter of a chapter's right has been a current issue on the college campus.

The faculty has urged college officials to recognize only those fraternities which have no restrictions based on race or religion.

American Living in Israel Slain, Robbed in Brutal Attack

TEL AVIV (P-O) — An American who had been living in Israel for the past 15 years was beaten to death alongside the Tel Aviv-Natanya Road, seven miles from this city, by an assailant who used a heavy iron bar in the attack and fled with a brief case containing a sum of money, according to police.

The dead man was identified as Jacob Joseph, 60, of 6/8 Chetetz Chaim St. in Petach Tikva. Police learned that he had been met at a Petach-Tikva cafe by an unidentified man shortly before the murder. The two left the cafe together. That was the last time Joseph was seen alive.

This information was supplied to police by a woman who said she had been dining with Joseph

at the restaurant when the unidentified man appeared and said he wanted to talk over some matters with Joseph.

The dead man was quite wealthy according to police and often loaned large sums of money. The theory was advanced that he might have been murdered by one of his debtors.

Joseph was a member of Congregation Zecher Chaim in Petach Tikva and attended services there daily. He always carried a brief case which contained his Talith and Tfillin, a sum of money and papers pertaining to his loan business. Police say the killer apparently took this brief case when he fled the murder scene.

Police quoted neighbors as say-

ing that, despite his wealth, Joseph lived simply and frugally. He was frequently visited at his apartment in Chetetz Chaim St. by loan applicants.

Neighbors told police the dead man had a rich brother in the United States. He was not known to have any other relatives.

EICHMANN CAMP SURVIVOR GIVES TALK

KEW GARDENS HILLS, N. Y. (P-O) — A talk by a former inmate of one of Adolf Eichmann's camps — Dr. Samuel Gringauz — was given here.

SPONSOR PREMIERE OF PICTURE 'EXODUS'

ROCHESTER, N. Y. (P-O) — The Rochester premiere of the film "Exodus" was sponsored by the Sisterhood of Temple Beth El.

AHAVAI SHOLOM SEES FILM STARRING BIKEL

PORTLAND, Ore. (P-O) — A film, "Shall These Bones Live?" starring Theodore Bikel, was shown at Ahavai Sholom Synagogue.



SAMUEL BRONFMAN

Children of Mr. Samuel Bronfman, president of Distillers Corporation-Seagrams Ltd., who celebrated his 70th birthday this week, have donated to the Israel Government \$1,000,000 to be used in the erection of an Archeological and Biblical Museum in Jerusalem. Israel's President Yitzhak Ben Zvi — hailing the gift, said "The magnificent gift by the Bronfman family will help Israel achieve its aspiration of becoming a world cultural center." The museum will stand on a hilltop, adjacent to the Hebrew University campus.

Eichman Trial Disclosures May Disrupt Many Lives

JERUSALEM (P-O) — On the eve of the Eichmann trial there are many who are concerned about disclosures that may disrupt their lives today. Hidden treasures, undisclosed war criminals are only a few.

Recent disclosures have brought to light the attempt of the Nazis to bury the spirit of the Jew along with his body. These discoveries show that Alfred Rosenberg, Nazi ideologist, headed a special detachment charged with the task of collecting all Jewish books in Nazi-dominated countries and confiscating them.

Some of the books were burned. Others were hidden in secret places across Europe. After the war, the arduous task of retrieving them began. It was a monumental task.

The Israeli daily "Ba'Machane" reports that the Hebrew University delegated two of its top men to spearhead the undertaking. They shortly won the help and support of Jewish soldiers and American Army officers. Books unearthed were transferred to Israel and America.

S. Shunamy, librarian of the Hebrew University, joined the search. A man took him aside one day and disclosed a stunning doc-

ument. It was an order signed by Alfred Rosenberg transferring the major part of the confiscated book treasure to Vienna.

Viennese librarians were not cooperative. They denied any knowledge of the cache. Shunamy was not convinced. He probed and prodded and finally located the treasure in a mammoth cellar of Vienna's central library.

The sight brought tears to his eyes. There were religious books, scientific books, ancient books and collectors' items. Among the collection were archives locked and marked "top secret." Shunamy broke the seal and found a list of Jews marked for special Nazi consideration. Which meant death. Included in the list was the name of David Ben Gurion.

The archives contained documents of the German Intelligence with information from German agents in Israel. The "agents," according to "Ba'Machane," were Jewish as well as German, judging from the names.

Sticky-fingered Viennese librarians refused to let go of the books and documents but Shunamy finally pried a major part of the collection loose and dispatched it to Jerusalem. Among

the books finding sanctuary in the Jewish State were ancient Hagadas for Passover and the Book of Esther written on a scroll in Portuguese in the 17th Century

Jews in Gentile Schools, Take-over Bids Debated

LONDON (P-O) — Two questions uppermost on the agenda at a meeting of leaders of the Jewish community in Hampstead Garden Suburb last week were (A) Jews in Gentile schools and (B) Non-ethical "take-over" bids by financiers.

Speakers expressed concern that in some cases where large firms "take over" smaller firms, the stockholders of the firms involved are not always given full information on the transaction.

The result of this intransigence, it was pointed out, is often non-ethical take-over bids which are either higher or lower than they should be from the standpoint of the stockholders.

Dr. Chaim Pearl, minister of the New West End Synagogue, said that while he opposed the non-ethical type of take-over, he

felt that some of the Jewish financiers who made charges of unfair practices, were "hungry for publicity" and motivated by a desire to "smash into the headlines."

A question from the floor asked whether those Jews who worried about take-over bids were victims of an anxiety neurosis.

Harris Samuels, a member of the "brains trust" panel of community leaders, replied that there were take-overs which resulted in increased efficiency for the industry concerned but there were others which mainly benefited the bidders. In some cases he said, there had been unnecessary dismissal of employees and it was such take-overs that Jews should condemn.

On the question of Jewish chil-

dren attending Gentile schools, Harold Soref, another member of the "brains trust" panel, said that those schools which raised difficulties over Jewish entry were entitled to do so because they were, in the main, religious foundations and wished quite properly to retain their religious character.

He was quoted in the London Jewish Chronicle as saying that it was distressing and indecent of Jews to seek entry to such schools.

Rabbi Pearl said he had heard headmasters of Jewish schools state that they would not admit an unlimited number of non-Jewish boys to their schools. For a Jewish parent to knock at the quota system, he asserted, was not only foolish but showed a lack of self-respect.

Use Reason, Not Rod, Urges Cantor In Child-discipline

WASHINGTON (P-O) — An 86-year-old cantor takes issue with King Solomon about "sparing the rod and spoiling the child" and furthermore believes that the children of today are smarter than the wise men of old.

Cantor Aaron Horowitz of B'nai Jacob Synagogue, Wilkes-Barre, Pa., has served the synagogue since 1923 and has been a cantor of the Jewish faith for 64 years. His daily routine consists of conducting two services in addition to marriages, funerals, circumcisions and numerous other rituals of an Orthodox Jewish cantor. He has never missed a service on his two-a-day schedule.

His remarks on child-rearing were entered in the Congressional Record at the behest of Congressman Daniel J. Flood, a Democrat, whose 11th Congressional District embraces the rich Pennsylvania mining town of Wilkes-Barre.

Father of eight, all of whom have distinguished themselves in various walks of life, Cantor Horowitz admittedly speaks with authority when it comes to the

question of how to bring up the younger generation.

He thinks maybe King Solomon's remarks were misinterpreted since the Hebrew word for rod "shelvet" can also mean "discipline" or "authority."

The most effective type of discipline, in Cantor Horowitz' view, is the use of reason. Because children are inexperienced in knowing the difference between good and bad, he points out, it is up to the parents to explain it to them with "love and patience."

The frustrated parent who whacks his offspring with a rod or a leather belt merely builds up a resentment in the heart of the child who will proceed to commit the same offense again, according to Cantor Horowitz.

If the use of reason is not effective in winning obedience the first time, the cantor says, the method should be applied again and again and again up to a hundred times or more if necessary. This process, he adds, will accomplish in the mind of the child, understanding and respect, rather than resentment which may grow into hate.

He admits that bringing up

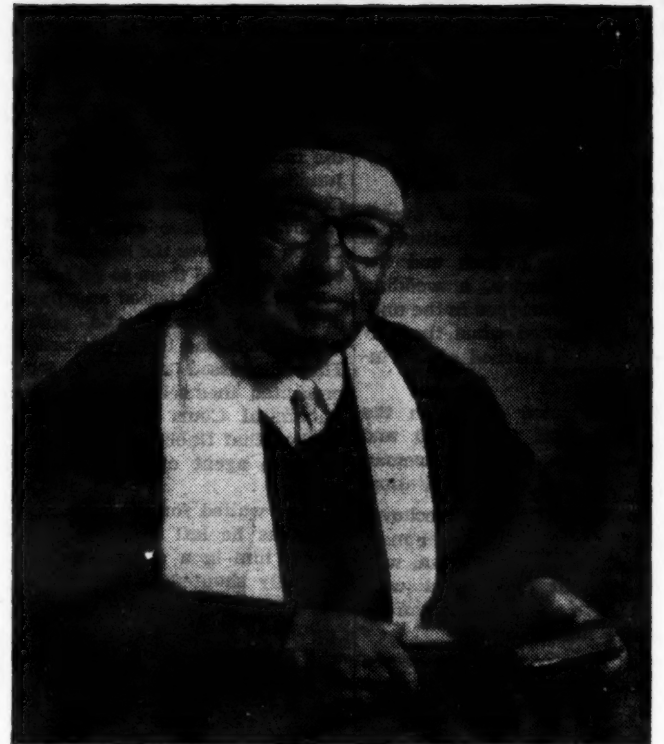
children is a complicated job which requires that the parent be a specialist in pedagogy, knowledge, common-sense and self-restraint.

Cantor Horowitz' children have all distinguished themselves in the fields of music, art and writing. He has six grandchildren, seven great-grandchildren and one great-great-grandchild.

One of his sons, David Horowitz, is founder and head of the United Israel World Union, an organization devoted to converting people to Judaism. Among the most noted and first to be converted was radio commentator Boake Carter. David Horowitz is a correspondent at the United Nations for numerous publications.

Cantor Horowitz was born in the old Lithuanian town of Duker where his father was the rabbi. He received his cantorial education from some of the most illustrious European cantors, including Cantor Joseph Altschul of Grodno and Cantor Bachman Rubenstein of Kreve. One of his certificates was bestowed by Grand Rabbi Isaac Perlow of Vilna; another by Rabbi Yudelevitz of Boston. As a youth, he sang in the choir directed by Joseph Rumshinsky who later achieved fame as a composer for the Yiddish Theatre in New York City.

Cantor Horowitz studied at the Yeshiva of Minsk under the famous Rabbi Plotkin. Following three years of cantorial service in Poland, Cantor Horowitz went to Malmo, Sweden, where he served for 15 years. He established the first Zionist organization in Malmo in collaboration with Theodor Herzl. In 1914, Cantor Horowitz and his family came to America. He is married to the former Bertha Chazan of Veleike.



CANTOR AARON HOROWITZ of Wilkes-Barre, Pa. Synagogue believes translators may have done King Solomon an injustice when they interpreted his remarks on child rearing as "spare the rod and spoil the child." The Cantor points out that the Hebrew word for rod, "shelvet," also means discipline or authority. Maybe, Horowitz suggests, Solomon merely meant "spare not the discipline if you would spoil not the child." Or words to that effect.

Israel Insurance Company Doesn't Pay Quickly

HAIFA (P-O)—When a number of sacks containing rat poison split during the unloading of a ship at this port, Israel health authorities feared they would have to condemn an entire shipment of 22,000 sacks of rice which may have been contaminated by the poison.

The insurers of the cargo had other ideas. In the best detective tradition, they subjected each sack of rice separately to a spe-

cial vacuum cleaner test in which all the loose dust from the sacks was segregated and shipped to a laboratory for analysis.

After three weeks of continual labor, the insurers were able to convince the health authorities that every one of the 1200 sacks actually affected by the poison, had been isolated. Their detective work paid off and they were allowed to market the remaining sacks.

Polio Victim Stages Unique Art Show on Mountain Top

ATLANTA, Ga. (P-O) — You can hang a lot of things on a clothes line but Fannie Menner, an immigrant and polio victim, whose father was a rabbi, has hung the most unique thing of all.

Like any Monday morning's wash, the dream she strung across the line at "Plum Nelly" high up on Lookout Mountain, above Chattanooga, blows and billows in the wind, catches the vagrant sunbeams, breathes a clean and heady freshness and attracts the envious eyes of passersby.

For this is a dream compounded of simple valor, deep inspiration, clamorous talent and an abiding faith in human greatness which has captured the fancy of thousands who flock to her mountainside Clothes Line Art Show with a devotion which sets at naught such minor setbacks as overheated radiators, slipping clutches, ruts hub-cap deep, hairpin switchbacks and gaping precipices.

"Plum Nelly" is so named because her brother-in-law driving her up to the place in a pittery jalopy once remarked in his best mountain dialect, "Fannie, I don't know why you had to pick this place. It's plum out of Tennessee and nelly out of Georgia."

At "Plum Nelly" Fannie has

established an art show which includes everything in the art line from block prints and paintings to handicrafts, ceramics, pottery and ornamental glassware.

And this isn't all. The exhibit includes a galaxy of recipes compiled by the ladies of the Chattanooga Jewish Community Center and piled into a book aptly titled "Cook's Tour." If you want to know the best way to age cider so that a sip of it makes you ten years younger, go to Fannie's art show, heist a swig and ask the cider sirdar how it's made.

Perhaps the outstanding feature of Fannie's exhibit is this: She has tabooed all competition and prize awards.

Said Herbert W. Kaiser, principal of the St. Elmo Elementary School in Chattanooga, whose students annually show their paintings and handicrafts at the "Plum Nelly" exhibit, "Fanny turns livid at the mention of prizes. Often well-meaning individuals or groups offer to come out to Plum Nelly, judge the show and make awards. Fannie says 'No thanks.' She feels strongly that it is difficult to have a standard criterion for art. She wants each individual to work on his own terms, maturing

and developing a technique and style satisfactory to him."

Fannie was born in Russia fifty years ago. Her father was a rabbi at B'nai Zion Orthodox Congregation in Chattanooga where she attended public school. She studied teaching at Peabody College and continued at Columbia University where she received her M.A. in Fine Arts. In addition to being entrepreneur of the mountainside art show she teaches art at the Northside Junior High in Chattanooga.

Fannie has been a polio victim since early childhood but this has not slowed her down. She has traveled widely and over-rides all physical obstacles arising from polio which might stand between her and a desired objective.

She spends every weekend at the mountain coliseum where she has plenty of company, 8,000 visitors one weekend.

Her courage and persistence in establishing the Clothes Line Art Show were highly praised in a recent article in "The Southern Israelite" by Betty Cantor who wrote: "This woman, with limited physical resources, has indefatigable and indomitable energy where art is concerned. It is her life. She is wedded to it."

It has been a very successful marriage.

Your Name

By N. PEARLROTH

Want to know what your name means? Address your questions to Mr. Pearlroth, National Jewish POST and OPINION, 84 Fifth Ave., New York, N. Y.

DEAR MR. PEARLROTH: I have been reading your column "Your Name" with great interest. I would appreciate knowing the origin of my name, KABAKOFF, and also the meaning. —JOSEPH KABAKOFF, Indianapolis, Ind.

KABAKOFF may have two different meanings, depending on whether the name is Russian or Ukrainian. If your family originated in Russia proper then it means that your ancestors operated an inn or tavern in 1804. If in the Ukraine then the source of the name is the Ukrainian term "Kabak", a pumpkin. The latter could be either an article of trade or of preference.

DEAR MR. PEARLROTH: Could you please inform me about the meaning and origin of the German-Jewish name BERNHARD? —CARLOS BERNHARD, San Salvador, El Salvador.



Pearlroth

BERNHARD is a patronymic, a family name derived from the given name of an ancestor. The Hebrew name of your ancestor in question was Isachar. This name is frequently paired with the German name Baer (a bear) because the original Isachar son of the patriarch Jacob is blessed with great strength in the Bible. In German speaking countries Baer is often transformed into Bernhard, a native German name meaning "Bold as a bear."

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Rabbis Debate the Sincerity Of Hollywood Conversions

WASHINGTON (P-O) — The conversion of Hollywood stars to Judaism will not have an adverse effect as long as the converts are motivated by spiritual aims and not goaded by a cheap desire for publicity and personal gain, according to a group of rabbis whose views are published in the current issue of the National Jewish Monthly.

ONE OF THE rabbis pointed out that Marilyn Monroe, a convert, who recently divorced playwright Arthur Miller, a Jew, had never expressed her dedication to any Jewish cause. Whereas Elizabeth Taylor, also a convert and wife of Eddie Fisher, a Jew, has frequently identified herself with Jewish causes.

Miss Taylor, also, has made it clear that her conversion was inspired by a search for a philosophy of life which she could only find in Judaism, the rabbi explained. He placed Sammy Davis Jr., another convert, in the same category with Miss Taylor and pointed out that the Negro entertainer had publicly proclaimed "Judaism gave me great strength because it was the answer to a life filled with confusion and uncertainty. Judaism gave me security and understanding."

SAID DR. Bernard H. Gold,

Brandeis U. Cage Coach Bows Out

WALTHAM, Mass (P-O) — Rudy Finderson, coach of the Brandeis University basketball team for the last three seasons, has resigned his coaching post, according to an article in the college campus publication "The Justice."

No successor has yet been named although Les "Buster" Sheary of Holy Cross has been prominently mentioned for the job according to "The Justice."

Finderson has already begun a six-months military term, after which he will work for a New York business firm, the campus paper said.



MARILYN MONROE

chief psychologist in a large Chicago clinic: "In any group of converts to a religious faith, there will be those who, over a period of contemplation and introspection, will consciously achieve an honest resolution to an honest spiritual dilemma. The conversion of such persons is likely to be personally meaningful, durable and spiritually enhancing. "Then there will be those who, by their conversion, will attempt to solve a personal dilemma through the medium of religion. In all likelihood, these will be fragile conversions. Still, others, probably out of a sense of boredom — having tried everything else and found it wanting — try religion and in all probability it will fail them too.

"THE AMOUNT of publicity on the Hollywood conversion suggests a larger number than really exists. Since religion is an intensely personal matter, I believe that most persons think the publicity is undesirable and unfortunate. I have no evidence that Judaism is necessarily 'cheapened' by these conversions. I believe that the attitudes held toward Judaism have not been appreciably altered."

From four Chicago area converts came attitudes tinged with personal identification, according to the National Jewish

Monthly, which quoted Mrs. Max Schneider of Glencoe, "I chose Judaism out of personal conviction prior to my marriage. I think it is a good doctrine. I propose to live it the best way I can."

ONE HIGHLAND Park mother, born a Unitarian, believes "the publicity cheapens the individual not the religion. Anti-Semites can always find something to sneer about."

A Winnetka woman said that the publicity "cannot harm the basic force of Judaism nor can it cheapen the solid dignity of the faith. Mine was an Orthodox conversion. All of the pitfalls and drawbacks were explained as part of the ritual. In the very beginning I was made aware of the difficulties in becoming a member of a persecuted group. I feel there can be no blanket rule as to who may or may not be admitted. The rabbi must judge each individual applicant on the latter's own merits."

RABBI MOSHE M. Maggal of Los Angeles, founder and president of the National Jewish Information Service for the Propagation of Judaism, believes that "good wine does not need advertisement" but adds that Madison Avenue has taught us a good lesson. Namely that "the better the wine the more publicity it deserves."

"Two decades ago," he said, "the world heard publicity about the Jews from the Germans. Now the world hears different voices. Today well-known personalities have converted to Judaism. The publicity has not cheapened Judaism; instead it is prestige-making."

MAGGAL, A self-appointed crusading proponent of a missionary movement to promulgate conversions to Judaism, said, "The main criterion we look for in a prospect for conversion is love for Judaism, not love for a Jew. We seek a special acceptance of Judaism instead of a material one. Many 'lapsed Jews' will re-evaluate the faith of their fathers and take a lesson from these newcomers."



Abraham I. Carmel

Former Catholic priest who converted to Judaism is now in the United States on a lecture tour sponsored by the MBY Foundation, a private foundation headed by Walter Shapiro of New York and London. Carmel, formerly Father Kenneth Cox, was born in England and served a number of Catholic parishes in the British Isles.

Israel '60 Tourism Booms Expect \$30 Million Yield

JERUSALEM (P-O) — The approach of Spring sees Israel looking forward to a banner tourist year with an expected income in excess of \$30,000,000.

On March 14 the new 196-room Sheraton-Tel Aviv Hotel will open, with the usual panoply of government officials and visiting celebrities in attendance.

Another new hotel, the 100-room Aviva, will be opened by mid-April at Lydda Airport. Two smaller hotels will go up in Tiberias and another with 200 rooms is under construction at Haifa.

The New York Times, tracing the phenomenal growth of Israel's tourist industry, points out that the yearly influx has produced an income ranging from \$12,000,000 in 1958 to \$16,000,000 in 1959 and \$25,000,000 in 1960.

The "take" this year is expected to go over \$3,000,000 and every effort is being made to insure that the visitors will find the best of hotel accommodations, the most tempting foods and a satisfying array of sight-seeing and sports activities.

Lawrence Fellows, the Times correspondent, emphasizes that Israel holds unique attractions for both Jews and Christians since the early religious history of both groups is so intimately associated with the scenes in this Holy Land.

"The huge columns of red and green stone at Elath," writes Fellows, "might be admired by one visitor simply for their stark imposing beauty. Another might view them as a strategic resting place for caravans on the great Spice Route out of Arabia or as the clangorous, dusty place in the Arabah in which Solomon mined his copper."

"The same is true of the pretty ravine at Megiddo in the north. Through this pass stormed the armies of the Egyptians, the Canaanites, the Israelites, the Romans, the Crusaders and the British, all of them on their way to build empires or destroy them. "The government Tourist Cor-

poration is turning its interest toward many of these historical sites. Hitherto, they had been the private domain of the archaeologists, although easy for tourists to reach."

Other sports available for the tourist include skin-diving at Elath and boating and water skiing at Tiberias.

City of Hope Beneficiary of Popular Book

SAN FRANCISCO, (P-O) — The author of a popular autobiography, "Gitele," a tale of Jewish life stretching from Poland through New York's East Side to America's West Coast, is generously donating the proceeds from the book to the City of Hope, a Jewish medical center in Duarte, Calif.

Authoress Gussie (Gitele) Kimball, after decades of struggle to single-handedly raise her family and build a successful business near the famed Golden Gate, has founded and maintains a group called "The Singletons" whose main preoccupation is the support of the Duarte medical center.

Her autobiography highlights the life of a woman who was left with two little girls by an alcoholic husband, was then abandoned by a second husband, an inveterate gambler, and nevertheless, inspired by the compassion of friends and an abiding faith in Judaism, struggled courageously on to finally establish herself and her family beyond the reach of want, misery and poverty.

The book has been receiving an enthusiastic response from literary critics and the book-buying public.

Rabbi Denies Jewish Religion is Allowed Equal Footing With Christianity in the U.S.

NEW BRUNSWICK, N. J. (P-O) — It is "utter nonsense" for Jews to accept the thesis expounded by Will Herberg in his book "Protestant, Catholic, Jew" that the United States is a tri-faith country with all three religions on an equal basis.

So declared Rabbi Arthur Hertzberg of Temple Emanu-El in Englewood, N. J. speaking on "Problem Areas in Jewish-Christian Relations" at a weekend symposium sponsored by the Rutgers University-Douglass College B'nai B'rith Hillel Foundation.

Present at the Hillel Conclave were representatives from nine Eastern colleges who cancelled most of their projected panel discussions after Rabbi Hertzberg's address in order to concentrate on a discussion of the points he raised.

He denied emphatically that the Jewish religion is permitted to be on an equal footing with Protestantism and Catholicism in this country.

"Will Herberg's thesis is utter

nonsense," said Rabbi Hertzberg. "This is what the Jew would want the United States to be. The Jew would like to be part of the majority. To him this is a comforting idea.

"I understand the wish image and why the Jews hope it is true. But it isn't true; therefore its untruth has consequences."

He cited Governor Rockefeller's proposal for State support of parochial schools and the "Christmasy" aura that permeates the nation's public and private schools at Christmas-time.

"Protestants," he said, "are as actively engaged as Catholics in making Christianity public. It is not Protestant, Catholic, Jew but 'Jew-Goy'."

Using the same hard-hitting technique, Rabbi Hertzberg said that the forthcoming Eichmann trial will not actually be putting Eichmann or Nazism on trial but the Christian conscience of the West.

The Rabbi then turned to anti-Semitism, stating that Western Civilization is not only anti-

Semitic now but that anti-Semitism is the oldest tradition of the West that has been retained."

Looking toward the future, Rabbi Hertzberg did not feel that the status quo would last forever. The next century, he said, will show an enormous re-thinking in Christian culture. There will be less thinking of Protestant, Jew, Catholic and more thinking of all kinds of "human beings who agree to live in unity and civil order and leave each other alone."

Dr. Irving Levey, Hillel Director at Princeton University, called Rabbi Hertzberg's address "a profound, provocative, evaluation of the problem but with a totally unsatisfactory conclusion." Dr. Levey sought to refute some of the points made by the Rabbi.

The discussion groups which had been planned were cancelled in order to make way for an unexpected, extended, interesting and heated debate on the points raised by Rabbi Hertzberg.

LOOK! here's your KOSHER SHOPPING GUIDE!

WHAT FOODS THESE MORSELS BE

DAIRY PRODUCTS SERVED IMAGINATIVELY ARE TIMELY FOR PASSOVER

By SARAH LIEBER

By the time you read these words, everything should be in readiness for that wonderful feast which follows the Hagadah service of the first beautiful Seder. The homemaker has been busier this week than at any other time of the year, and now she rejoices to see her home filled with holiday peace, happy guests and loving family. I hope your yom tov will be a happy one.



Sarah

At the beginning of Passover week, the family is happy to eat those old favorites reserved for the holiday. But after a few days the monotony sets in. We tend to fall into patterns of least resistance. No reason to lack variety with all the new foods available to the kosher home. Besides the mixes and frozen and convenience foods, there is a wealth of fresh produce at this time of year. Eggs are in excellent supply, and can make the main dish for a meal. Dairy products can be served in imaginative ways.

PASSOVER

FISH CASSEROLE

- 1 onion, thinly sliced
- ¼ cup butter or shortening
- 4 matzos, broken, or 2½ cups matzo farfel
- 2 lbs. fish filets, cut into 1 inch cubes
- 1½ cups cooked, sliced carrots
- 1 cup cooked, diced celery
- 1 can tomato and mushroom sauce
- ½ cup liquid from cooked vegetables
- ½ tsp. salt
- pinch of pepper

Saute the onion slices in the butter until transparent but not browned. Arrange matzo or farfel, fish, onions and vegetables in alternating layers in a greased

casserole, beginning and ending with matzo. Combine tomato-mushroom sauce, liquid and seasonings and pour over top. Bake 15 to 20 minutes at 425 degrees or until the fish flakes when tested with a fork. Serves 6.

PLANKED GEFILTE FISH LOAF

- 1 large jar gefilte fish (8 portions)
- 1 small onion, minced
- ¼ cup chopped celery
- ¼ cup chopped parsley
- ½ tsp. salt
- ¼ tsp. pepper
- 2 eggs
- ½ cup potato starch
- ¼ cup melted butter
- ¼ cup liquid from gefilte fish

For Platter:

- 4 cups hot mashed potatoes
- 1 egg
- salt and pepper to taste
- 2 lbs. fresh asparagus, cooked
- 4 large carrots, cut julienne style and cooked
- 3 tomatoes, halved
- parsley for garnish

Drain the gefilte fish patties well and mash with a fork. Chop the carrot from the jar and add along with celery, onion and parsley. Beat the eggs slightly. Add seasonings and liquid. Blend. Stir into fish mixture. Blend thoroughly. Pack into a well greased loaf pan 8½x4½x3 ins. Or into mold. Bake 50 to 60 minutes at 350 degrees. Cool in the pan for 5 minutes then turn out carefully onto a heat-proof platter or plank.

Beat the egg into the mashed potatoes and form a border around the loaf, ornamenting with the tines of a fork, and leaving spaces for the vegetables. Arrange the carrot strips, tomato halves and asparagus at intervals. Place the platter in the oven for 10 minutes at 400 degrees or until potatoes are slightly browned and vegetables are hot. Serve at once. Pass tomato sauce or mushroom sauce if desired. Very pretty for company

or family meal. Serves 6.

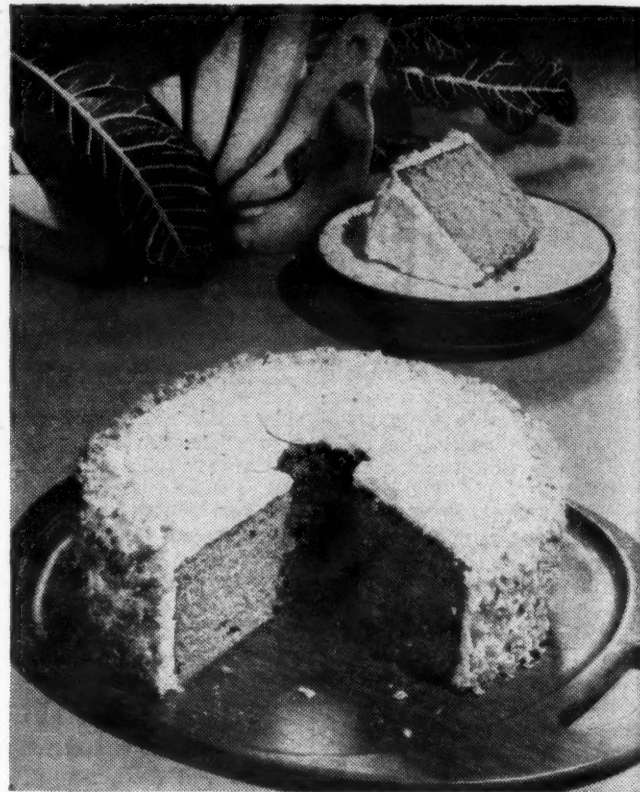
FARFEL AND MUSHROOMS

- 2 cups matzo farfel
- 1 quart boiling water
- 3 eggs, separated
- 1 large onion, diced
- ¼ cup shortening or schmaltz
- ½ lb. fresh mushrooms, sliced
- 2 tbsps. matzo meal
- 1 tsp. salt
- dash of pepper

Pour the boiling water very slowly over farfel, which are in a strainer or colander. Drain. Beat the egg yolks and combine with the moistened farfel. Stir well. Brown the diced onion in the shortening, add mushrooms and matzo meal, stirring to blend. Into the pan with the browned vegetables, place a farfel and yolk mixture and heat for 5 minutes, stirring constantly. Fold the beaten egg whites into the mixture. Turn into a greased casserole and bake 30 minutes at 350 degrees or until top is browned. A good side dish with meat, poultry or fish. Serves 6.

PRUNE KUGEL

- 3 eggs, separated
 - ½ tsp. salt
 - ¼ cup matzo meal
 - 3 tbsps. chicken fat or shortening, melted
 - ½ cup almonds
 - ½ cup raisins
 - 1 lb. prunes, soaked and pitted
 - ½ cup orange juice
- Add the salt to the egg whites and beat until light and fluffy, but not stiff enough to stand in peaks. Beat the yolks and stir in matzo meal and melted fat. Mix well. Fold in beaten egg whites. Moisten the hands and form this mixture into walnut sized balls. Press a raisin and almond into the center of each



Banana Spice Cake

This tempting delicacy is easy to make. Just take 1 box of Passover sponge cake mix, three-quarters of a cup of finely mashed bananas, six separated eggs, half a teaspoon of cinnamon and one-eighth of a teaspoon of ginger. Mix and bake the cake as directed on the box, substituting the bananas for the water and stirring the spices into the box of mix before adding the egg yolk mixture. Frost as desired and garnish with shopped nuts.

ball. Arrange these little dumplings in a greased 2½ quart casserole. Arrange pitted prunes on top and pour the juice over all. Bake 35 minutes at 350 degrees.

Serve hot as a side dish with meat or poultry or with a sweet sauce for dessert. Serves 6.

HAPPY PASSOVER TO YOU AND YOURS!!!

Israel Brings Old Bazaars To Life in Acre's Ancient Walls

JERUSALEM (P.O.)—Israel is building great new projects in the Negev, unveiling a modern golf course on the banks of the Mediterranean and busting the atom in a new reactor but she still retains a picturesque link with the past.

The latest indication of this is a re-creation of the bazaars of the Old Levantine in the historic city of Acre (Acco as the Israelites call it) where Jacob Olonov-

ski, who liberated himself from Egypt, has utilized the picturesque stalls in the ancient walls to establish a bazaar that should capture the eyes of tourists and charm their spouses and their shekels.

The new bazaar is the only permanent Israeli bazaar which concentrates on selling souvenirs to the tourists. The other existing bazaars are the Bedouin Bazaar in Beer Sheva which is open one

day a week and the 'Bedbug Market' in Jaffa which handles mainly second hand clothing.

Olonovski's bazaar blossoms along the street that leads from the big Mosque in Acre to the City Museum. The stalls in the ancient walls have been floored, painted, equipped with display counters, bathrooms and cold drinks.

The tourists can linger over a bottle of pop or a cup of coffee while he ponders the glittering souvenirs arrayed for his pleasure and makes up his mind under the persuasive melody of Olonovski's "soft sell."

The souvenirs are designed to appeal to Jews, Moslems and Christians alike. Olonovski says he doesn't want to interfere with the business of neighboring coffee houses but he reasons that he may as well "sweeten" the tourists while they are browsing among the bric-a-brac.

He offers an additional service—the exchange of foreign currency into Israeli pounds to save the traveler the weary job of searching out a bank where there are no picturesque stalls reminiscent of an historic past to beguile the jaded trippers.

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German Airline Schedules Flights to Israel

German planes will soon be providing commercial service, between Tel Aviv and Munich, if the present plans of Lufthansa, the German airline company, materialize. A branch office of the company will be opened in Israel by the end of the summer.

Plans to open the office this spring have been postponed because the atmosphere during the Eichmann trial is not expected to be "suitable" for the opening of a German enterprise, it was reported by Yediot Aharonot, Israeli afternoon daily.

At first the office will be only a selling agency for existing Lufthansa flights. But at a later stage, when the airline has taken

delivery on additional jets now on order, a jet route is planned between Lydda and Munich. At present El Al provides twice-weekly service to Germany.


Lufthansa's Israeli manager will be Mr. Schtrich, formerly of El Al. He is now in Germany studying Lufthansa operations.

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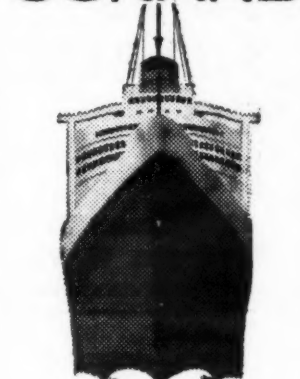


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I Think As I Please

Kibbutz Has Only Artistic Mosaic Industry In Israel

By CARL ALPERT

HAIFA — Kibbutz Ailon, located high up in the Galilee mountains, alongside the Israel-Lebanon border, is a pleasant, well-ordered community. It is populated by some 600 men, women and children. The kibbutz raises a variety of fruits, but perhaps has a greater income from its factory, which produces agricultural machinery for other villages and settlements of the country.



Alpert

The discerning visitor who walks leisurely about the grounds may be struck by the charming and artistic decorations of all kinds. Prominent on the walls of the dining hall are gracefully executed figures formed from twisted metal grill bars; they are set off by bits of original, colorful mosaic. One of the highspots is the broom and mop rack, just outside the kitchen

door; it is an artistic thing of beauty and a joy to behold.

THESE DECORATIONS are the handiwork of two members of the kibbutz, who have been artists by hobby for some years. When Mordecai Yoeli finished spreading the fertilizer-manure about his fruit trees, and when Kalman Gerzofski had completed a draft-sketch of a new machine, the two turned to their hobby.

And from this hobby has now developed a new industry, the first of its kind in Israel, and one which may even eclipse Ailon's other occupations. The two kibbutz artists have set up a workshop for the production of originally designed mosaics. Using bits of colored stone, and setting them into various patterns and designs, they produce panels of all sizes which are amazingly attractive as table-tops, wall decorations, hot-plate tiles, etc. The kind of work which is normally done by an individual artist, has been turned by Mordecai and Kalman into a true industry.

They presented their idea to the kibbutz less than a year ago, and gained complete approval and support. Despite a shortage of

hands, the two were released from all other duties, and began to develop their plan. Ever since the discovery by archeologists of mosaic floors of ancient synagogues in Israel, mosaic has had a fascination for the people of this country. Many public buildings in Israel now employ this type of decoration, and home decorators have created an additional demand. The market is there.

THE KIBBUTZ pair point out that the production requires both artistic talent and technical skill. They provide the former, and carefully draw the sketches and patterns from which the work is done. Then they train their kibbutz colleagues in the intricate technical skill required for the setting of the stones. Ailon has discovered that members who may be unable to do heavy manual labor about the kibbutz, because of physical infirmity of one kind or another, may be transformed into the skilled mosaic setters who are required.

The promoters worked for months to improve their techniques. They had a "running-in" period, before they tried to mar-

ket a single piece. Whereas the usual mosaic table-top is set in concrete by the artist-entrepreneur, the kibbutz team developed another material, plastic-like which is resistant to heat, cold or moisture, and weighs perhaps one fifth of concrete. Their mosaic panel is made of stones, mostly from Israel, and when finished takes a high polish. It is so smooth that it appears to have a lacquer finish; yet it is only the natural stones, skillfully set.

The tourist to Israel can visit the Ailon workshop, order a design which he likes, and less than a week later carry the finished product home with him. A small panel, of about 8 by 14 inches, weighs less than five pounds. A

modern tea-table top, would be larger.

AILON HAS set up the only artistic mosaic industry in Israel. It is the only kibbutz to turn art into a regular branch of the colony's economy. Today they have a traveling salesman who visits institutions, hotels, architects, etc., in all parts of the country and takes orders. The first public exhibit at the Engineers' and Architects' Association headquarters in Haifa officially put the business on the map. The export possibilities, especially because of the light weight, are limitless.

A new, original and profitable industry has been born. The work is expensive, but remember every piece is an original.

Chief Rabbi's Brother Robbed Of Bones, Relatives Charge

JERUSALEM (P.O.) — The ill-feeling between Sephardic Chief Rabbi Nissim and a Jerusalem hospital, it seems, will never abate.

LONG AFTER the funeral of the Chief Rabbi's brother, who died at the hospital, the family still maintains that the hospital doctors removed some bones from the deceased.

The hospital labels this charge idiotic and asks the complaining relatives what in their opinion the hospital staff would do with a lot of old bones.

The relatives point out that at the time of the death, hospital doctors expressed bafflement as to the cause and indicated a wish to perform a post mortem.

The body was returned to the family on a Friday. Under Jerusalem religious custom it is es-

sential that the burial take place before the Sabbath.

RUMOR SPREAD that the doctors, wishing to perform the post mortem and faced with the onrushing Sabbath, had removed some bones for examination before returning the body to the family.

The relatives maintain that on the day of resurrection it will be difficult for their kin to walk properly to the place of judgment if some of his bones are missing. They have threatened to sue the hospital which repeats the assurance that the charge is baseless.

HOBBIES FAIR' LUNCHEON FEATURE MINNEAPOLIS (P.O.) — A Hobbies Fair featured a Women's League luncheon of the Temple of Aaron.

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WOMEN'S VIEWPOINT

Changing Styles Each Year Call for Compromise

By HELEN COHEN

Last week I spoke my piece on hats and shoes.

There's another phase of fashion that concerns us today, a trend in recent years for accessory designers, especially in hats and bags, to bring out entirely new styles with each new season so that last spring's bag is out-of-date this spring.

If this is so (and husbands might bear this phenomenon in mind for argument's sake) why spend a lot of money on a bag or hat that will only serve for a few months? The wise approach, I would think, if one wishes to remain abreast of the latest fashion edict, is to buy as few and as inexpensive such accessories as possible each season.

AND YOU would be in good company. One of the best dressed woman in America follows this policy (except that what is inexpensive for her isn't exactly that for the woman on the street). The new First Lady shops this way and not just for accessories, but for her clothes as well. Or so it was reported. Buys a basic minimum each season, gives those few outfits lots of wear, and goes on to the next year's styles without the problem of a closet full of clothes, as many women have been heard to complain, and Nothing to Wear.

Of course, if one is too hard-up

to afford new purchases each season, or past caring about the latest edict, the situation isn't too hopeless. There still remain a few classics that continue to be acceptable year after year: the basic black, and many the tailored shirtwaist, and perhaps the simple Chanel-type outfit.

AND ANYWAY, even if the hot-pink suit is the rage this spring, how would it look if everybody you passed on the street had on one?

Before I leave fashions I'm ready to ask for stockings that are more durable. Either that or a new fad, calling for the wearing of hose with runs in them.

SOME TIME ago, discussing the separation of the sexes in the synagogue, I quoted from a scholar who stated that this practice appeared to be a custom which gradually arose in the Middle Ages, some time after the twelfth century; that there had been no record of any separation in the preceding centuries.

This same view is maintained by Dr. Shmuel Safrai, lecturer in Talmud and Jewish history at the Hebrew University, who, in a recent lecture reported by the Jewish Chronicle of London, felt there was no reason to believe that in Mishnaic and Talmudic times there was any separation. Dr. Safrai stated that there had always been an "Ezrat Nashim"

(ladies' gallery) in the temple, but an analysis of the Halacha of the later periods afforded no foundation for the theory that there were such galleries in synagogues.

BAR MITZVAH MUSTN'T END JEWISH EDUCATION

MIAMI, Fla. (P-O) — "Bar Mitzvah is a sham if it is permitted to mark end of youth's Jewish education," said Rabbi David Polish of Temple Beth Shalom.

'REMEMBER THE TEMPLE IN YOUR WILL' IS PLEA

LOS ANGELES (P-O) — "Remember the temple in your will," Rabbi Edgar F. Magnin told members of the Wilshire Boulevard Temple.

Rabbi Essrig to Launch 'The Jewish Pulpit'

GRAND RAPIDS, Mich. (P-O) — A new publication presenting sermons by rabbis — Orthodox, Reform and Conservative — will make its bow in the fall, it was announced by Rabbi Harry Essrig of Temple Emanuel, 1715 East Fulton St.

The publication, edited by Rabbi Essrig, will be called "The Jewish Pulpit." It will appear eight times a year. Rabbi Essrig is now assembling a small editorial board to assist him in the selection of the sermons to be printed.

Rabbi Essrig said that about 150 Reform and 100 Conservative rabbis have already expressed their approval of the project and signed up for subscriptions.

The booklet will contain about 12 pages and each issue will feature about half a dozen sermons. The cost of a year's subscription will be \$7. Subscription blanks may be obtained by application to Rabbi Essrig at Temple Emanuel.

EPISCOPAL CLERGYMEN ADDRESSES SYNAGOGUE

SOUTH ORANGE, N. J. (P-O) — Dr. Morton J. Smith, an Episcopalian clergyman, spoke on "The Jewish Christian Tradition Emerges" at the Ohel Shalom Synagogue here March 22.

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Hazel Scott Couldn't Stay Away From Israel

The popular singer was feted at the Cafe Sahbra shortly after her return to the United States from Israel. The atmosphere at the Sahbra is so typically Israeli that it's hard to tell whether you're in New York, Jerusalem or Tel Aviv. So Hazel Scott felt just like she was back in Israel which was the main idea after all. The Israeli show swept her off her feet and right into the limelight. Above she is shown with Yemenite dancers Kovesh on the left and Mizrahi on the right. The Sahbra, at Seventy-second street and West End Avenue, is run by Israeli singing star Leo Fuld. It serves full course Israeli and Middle Eastern dinners and offers two shows nightly, except on Friday.

WHERE TO GO
WHAT TO SEE
WHAT TO DO

IN NEW YORK

Note to Organizations: This is the only listing of major activities in New York, available anywhere. If your affair is of interest to more than a limited number of people, it will be listed here FREE of charge. Mail information (at least 8 days before edition in which you wish notice) to the POST and OPINION, 84 Fifth Ave., New York 11.

COMING EVENTS

Sunday, April 2 — Ogden R. Reid, former U. S. Ambassador to Israel, will be the principal speaker at the 29th annual "Third Seder" of the National Committee for Labor Israel in the Grand Ballroom of the Waldorf-Astoria. The theme of this year's Passover function dedicated to the pioneers of modern Israel will be built on the Bar Mitzvah of the State of Israel and the 40th anniversary of Histadrut.

LECTURES and SYMPOSIUMS
Monday, April 3 — "An Archaeological Tour of Israel: Temples and Idols." An illustrated lecture on Israel panorama by Eliezer Rafaeli. At Theodor Herzl Institute, 515 Park Ave. At 8 p.m. Free.

Tuesday, April 4 — "Social Ethics and the Jewish Universe: The Rights of the Individual in Jewish Judicial Procedure." Lecture by Rabbi Aaron Kirshenbaum, School of Judaica, Jewish Theological Seminary of America. At Herzl Institute. At 6:30 p.m. Free.

Wednesday, April 5 — "How Jewish Are American Jews?" will be the subject of the midweek forum at the Herzl Institute.

The discussion will be based on a survey made in Chicago, "Acculturation Without Assimilation?" by Dr. Eric Rosenthal, assistant professor of anthropology and sociology at Queens College, and Dr. Marshall Sklare, director of scientific research for the American Jewish Committee. At 8 p.m. Free.

EXHIBITS

Revolt of the Warsaw Ghetto will be commemorated in woodcuts and paintings by Marius Szuaj-

derman on display at the YMHA of Bergen County, 211 Essex Street, Hackensack. The show will open Monday, April 3, and close April 20. It will include a series of studies for a mural on the revolt as well as woodcuts based on the general theme of German war crimes. "The Cart," one of the woodcuts, won the Edna P. Stauffer Award for Graphic Arts in the Knickerbocker Artists' Annual in 1959.

Organizational Directory

If the organization you are interested in is not listed below, please write to Directory, National Jewish Post, 84 Fifth Ave., N. Y. C. 11, and we will try to help you.

American Friends of the Hebrew University — University House, 11 E 69th St., NYC 21, YU 8-8400.
America-Israel Cultural Foundation 2 W 45 St., NYC 36, OX 7-4030.
American Red Mogen David (Supporting Israel's Red Cross), 225 W. 57th St., NYC 19, PL 7-1627.
Anti-Defamation League of B.B., 515 Madison Ave., NYC 22.
Community Service Bureau of Torah Vodaath, 141 S. 3 St., Brooklyn 11 New York, EV 7-1065.
Farband Labor Zionist Order, 575 6th Ave., NYC 11, YU 9-0300.
Herzliyah Hebrew Teachers Institute, 314 W 91 St., NYC 24, TR 7-4885.
Israel Government Tourist Office 574 5th Ave., NYC 36, CO 5-2750.
Jewish National Fund, 42 E. 69th St., NYC 21, TR 9-9300.
Kashruth Supervisors Union, 205 W 14th St., AL 5-7330.
National Community Relations Advisory Council, 55 W. 42d St., NYC 36, LO 4-3450.
National Council of Jewish Women 1 W 47th St., NYC 36, CI 6-3175.

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National Council of Young Israel, 3 W. 16 St., NYC 11, WA 9-1525.
Poale Agudath Israel of America, 147 W. 42 St., NYC 36, BR 9-0816.
Religious Zionists of America (Mizrachi-Hapoel Hamizrachi), 80 5th Ave., NYC 11, WA 4-7940.
Synagogue Council of America, 111 W. 42nd St., NYC 36, BR 9-2647.
Union of Orthodox Jewish Congregations of America, 84 5th Ave., NYC 11, AL 5-4100.
United Zionist Revisionists of America, 65 W 42d St., NYC 36, PE 6-0332.
Zionist Organization of America, 145 E. 32nd St., NYC 16, MU 3-9201.

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DIGEST OF THE YIDDISH PRESS

Jewish Communities Growing Rapidly in Australian Cities

By Rabbi SAMUEL M. SILVER

"YOU DIE IN NEW YORK AND THREE DAYS LATER THEY BURY YOU IN JERUSALEM." That is the caption of an advertisement in an unnamed Jewish religious weekly cited by the Forward's Abraham Shulman in an article entitled, "Conveniences Are Helpful — But How Far Should They Go?" The text of the ad, placed in the journal by a "Cemetery Expert," reads, in part, like this: "Of course it's better to go to Israel and there wait for the great day, but unfortunately not everyone can do that because of family, business or other circumstances. But there is now a method whereby, if you can't get to Israel on your own, you can be buried there less than three days after you die."



Rabbi Silver

the Jews out or even send letters to Israel. The official line is that the Jews, who have been living there for centuries, regard themselves as outsiders. But the inconsistent government won't treat them either as first-class citizens (molestations are frequent) or as outsiders, who are allowed to emigrate and are doing so at a fast clip.

THE DAY'S A. ALERPIN, who gives us the grim Moroccan facts, has a brighter report on the Jews of Australia, who have doubled since the war, and who are building Jewish buildings and organizations at a rapid pace and who are enjoying greater security in their citizenship than ever before. Australia is prosperous, young Jew, and if you choose to go down under, you will probably do well there, especially in the smaller towns, where the Jewish community will join in welcoming you with open arms.

THE WORST danger zone for Jews remains Morocco, where the new king has as yet not indicated any change in policy towards the Jews. A recent census in that nation shows that the Jewish population (160,000) is but one and a half percent of the total (12 million), with the greatest Jewish percentile concentrations in such large cities as Casablanca (7%), Marakesh (12) and Fez (8). Despite the small numbers of Jews, the Moroccans, egged on by Nasser, will not let

Pupils Visit Israeli Ship At Norfolk

NORFOLK, Va. (P.O.) — Children from the local Hebrew schools recently visited the 23,000 ton Israeli Motor Bulk Carrier, En Gedi, while it was in port loading grain for Haifa.

They talked in Hebrew with members of the crew who showed them over the ship and explained its operation. The seamen were greatly impressed by the Jewish knowledge displayed by the students.

A spokesman for the crew said the interchange was a most effective way of furthering understanding and good will between the Jews of Israel and the Diaspora.

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Israel Drafts Plan To Spur Aliya With Jobs And Housing

By M. Z. FRANK

At his press conference on his return to New York, Dr. Nahum Goldmann said there were thousands of American Jews willing and ready to go to settle in Israel and many more thousands ready to try it for a year or two. He also intimated the Government and the Agency were working on a joint project to provide jobs and housing.

This is the project first conceived some three or four years ago by Moshe Davis of the Jewish Theological Seminary, now on leave at the Hebrew University in Jerusalem. This so-called "Davis Committee" is still engaged in doing groundwork. In the past year it has sent here, in succession, two young Israelis to study the field.

MY IMPRESSION is that the Davis Committee will turn out to be at least, the beginning of a Bigger and Better PATWA, that is, an office for recruiting technicians for Israel, but doing it in close co-operation with the Government and industry, making sure a job and an apartment are ready for the candidate instead of sending him on a wild goose chase.

I understand that some prominent American investors in Israel — not necessarily active Zionists — are interested in the Davis Committee. Such an establishment will have to be active on the university campuses of America and among recent graduates.

I understand that of special concern to the new project will be the Israeli students who were graduated here, would like to go

back home and are not sure of suitable employment. That brings to mind another class of prospective "returnees" to Israel:

OUT OF SOME 150,000 Jews in the United States who had suffered under the Nazis (some 100,000 in New York), there are anywhere from five per cent to ten per cent former Israelis, that is, people who came from Europe to Palestine or Israel after 1945 and, after a few years there, migrated to this country. Many of them are unhappy here, first, on account of their sabra children who want to go back home, secondly, because they lost their indemnity payments from Germany by leaving Israel. Their return to Israel is bound up with facing disgrace and financial difficulties: for one thing, the customs duties are prohibitive.

Some organized action on their behalf ought to be undertaken by individuals and bodies interested in aliyah. These former Nazi victims have a rather effective organization of their own with which one could co-operate.

Israeli students and former Nazi victims, who lived in Israel, form two classes of prospective "returnees." There are others. In many cases, Government and Agency policy penalizes children for the doubtful sins of their parents.

I HAVE SEEN cases in Israel of American settlers who might have turned back if not for the help they received from Abe Harman. They remained and they are making a fine contribution to the country.

In at least one case, an excel-

lent young American from the South, after being misled and misdirected by PATWA, remained, because Meyer Passow took an interest in him — Meyer himself having previously been helped by Abe Harman.

I know of many cases of settlers who came without know-

ing Hebrew and stayed. I also know of many cases of Hebraists who did not stay in Israel. The dissemination of the knowledge of Hebrew among American Jews is a great cause — provided it is really done — but it ought not to serve as an excuse for not

doing anything about aliyah in the meantime.

Admittedly, for the present, it is quality rather than quantity that we must seek from American aliyah. There ought to be some quality of action, rather than quantity of verbiage, in the efforts to promote it.

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Over-Emphasis On Organizational Activities Of Temple Should Be Avoided

By MYRON SCHOEN

On Jan. 8, 1961 the New York Times reported on a survey undertaken for the Congregational Christian Churches. Dr. Yoshio Fukuyama, the denomination's director of research said, "... the largest number approached religion as an organizational activity rather than an intellectual, creedal or devotional experience." The survey, he said, "suggests that the churches are preoccupied with having 'active, organizational members' at the expense of other expressions of religious concerns."



Schoen

This charge is frequently leveled at the contemporary synagogue by affiliated as well as non-affiliated Jews. In a humorous vein, Martin Panzer points the finger at the synagogue in

a story titled, "There's No Business Like Shul Business" in the March 13, 1961 issue of the Congress Bi-Weekly. It tells of two friends, one of whom is "on so many committees that I find it hard to remember them all. Fortunately I get a card in the mail every time there's a meeting. Otherwise every night I might go to the wrong meeting."

IN THE STORY Mr. Panzer cites the names of twenty committees and as the active synagogue member puts it, "Every committee is useful and important, and on every committee there are from five to twenty-five members." What troubles him is that of the three hundred fifty heads of families in the congregation only two hundred-odd are on committees! So, the board of directors has the answer — they organized 'The Committee Committee' to "induce members of the congregation who are not now members of any committee to participate in committee work."

Unfortunately in too many synagogues today the committee structure has created the organization-type member and this variety of member frequently outnumbers the devotional believer or those intellectually oriented towards religion. The question we must ask is not whether we

should eliminate these committees but how can we utilize the synagogue committee to strengthen and intensify the religious feelings of the congregation?

At first glance it may seem impossible to find religious connotations in the work of such synagogue committees as fund-raising, catering, budget, personnel and house, to cite but five of the twenty mentioned in Mr. Panzer's story. Yet, if the committee structure is being properly utilized in your synagogue, even these materialistic sounding committees will be serving to religiously orient the congregation.

IN WHAT WAY can a fund-raising committee play a role in strengthening the religious life of the congregation? Does it not accomplish its goal by merely arranging to bring in the dollars? In reality the fund-raising committee must do more; it must study and determine whether the means it suggests are compatible with the teachings and ethics of our faith. In so doing it can acquire a broader understanding of Judaism.

Take the catering committee and ask whether it suffices that they set rules and regulations which will assure the synagogue of additional funds? Could they not garner much for themselves and for the congregation if, together with their rabbi, they developed a course of study which would reveal the origin of the several types of social functions held in the synagogue? Together with the house committee they might also determine whether certain lavish functions are ap-

propriate for the occasions celebrated.

Even when the committee's name has an obvious devotional aspect, such as the religious committee, many synagogues fail to utilize its full potential. This committee, frequently called the ritual or worship committee, is almost the forgotten committee although practically every synagogue has one. This committee can be one of the most vital educational arms of the rabbi and lay leaders.

FOR EXAMPLE, we can cite the true-to-life story of the ritual committee of a young, suburban, Reform congregation. Some members of the committee were at odds with the rabbi on the question of whether the entire congregation should rise and join the mourners and those observing Yahrzeit in reciting the Kaddish (a practice quite common in Reform congregations today). Neither group seemed to be impressed by the argument or emotions of the other. An appeal was sent to the Office of Worship of the Union of American Hebrew Congregations for guidance.

The committee was asked to read a series of books which touched upon the origin, history and development of the Kaddish and to designate certain members of the committee to render reports and lead discussions. It was further suggested that the reading list be publicized in the synagogue bulletin and the gen-

eral membership be asked to also read the books, to be invited to the committee's sessions and be permitted to participate in the discussion.

FOR SEVERAL months this problem of the ritual committee became the most important adult education project of the congregation. A significant number of the membership attended the meetings and from their comments it was obvious that they had done their homework. It wasn't even necessary to take a vote... having studied the subject and discussed it thoroughly there seemed to be general agreement on the future course.

One must agree with the conclusion of the Rev. Dr. Truman B. Douglas: "I feel that the organizational structure of the synagogue should always be subordinate-instrumental and not basic. We should play down the organizational and get to the real business of religion."

To put the conclusion in still another form — the organizational structure of the synagogue should be utilized as a basic instrument for the inculcation of religious ideals and devotion.

Scholarships For Farm Boys, Girls Hiked

NEW YORK (P-O)—The number of scholarships granted to Jewish farm boys and girls desiring to attend college will be increased during the college year 1961-62 according to an announcement by the Jewish Agricultural Society, an affiliate of the Baron de Hirsch Fund.

The JAC awarded 16 scholarships last year to sons and daughters of active Jewish farmers who were in need of financial assistance and were entered in a college or university in the United States.

The Baron de Hirsch Fund was established 70 years ago to foster settlement of Jews on the land in the United States and to engage in educational work among immigrants and their descendants. Sixty years ago the Fund created the JAC.

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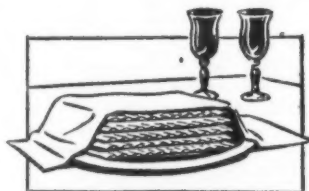
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Death Takes a Holiday, Israel Cop Cries 'Uncle'

JERUSALEM (P-O) — Whether someone is trying to pull his leg over a legacy or hand him a rib from Aribia he doesn't know, but Saul Levy, a gendarme attached to the Magdi-Krum Station, would like to ring up King Solomon on his proto-plasmic radar and find out which is switch. The switch involves a dead uncle who isn't dead, an inheritance which has been over-inherited and a guy named Mohamed. Mohamed had an uncle also named Mohamed who was offi-

cially "buried" seven years ago when the Muchtar of Beth-Jan Village in Galilee reportedly affixed his seal and signature to a letter specifying that Mohamed, the uncle, had tucked in alongside his Arab ancestors in Allah's Valhalla.

This official endorsement of a dubious demise brought Mohamed of Beth-Jan, not the uncle, a rich inheritance which Mohamed the uncle, despite elaborate preparations, proved unable to take with him.

The switch left Mohamed of Beth-Jan sitting prettier than the winner of the Daily Double. Sitting just as pretty as he was, would be his wife, the "widow" of the invisible uncle.

As the years went by, Mohamed, the uncle, began to grow less and less invisible. Finally, he turned up visible beyond the shadow of myopia, at the Magdi-Krum police station and told Officer Levy that his lands had been sold, his acres were all

headachers and he didn't have a shekel to his shroud.

Levy told him his inheritance had been inherited and that his nephew had married his wife who was both sitting and looking very pretty. Mohamed bowed three times toward Mecca and went to the Muchtar who said someone mucked up the affair by forging his signature to the "death" certificate.

The re-incarnation staged by Mohamed, the uncle, turned the

face of Mohamed, the nephew, redder than two carnations and the question of what happens when a widow who becomes a wife finds out suddenly that she isn't a widow and therefore looks like two wives has got poor old Saul Levy wishing he had chosen some comparatively safe profession like testing faulty parachutes from a height of maybe 30,000 feet.

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JEWISH STATESMANSHIP

Part of the approach to intelligent diplomacy is to anticipate the moves of the opposition. If you only lie back and permit whomever is your adversary to make the moves, then you almost always will be caught in an embarrassing position which may finally lead to an actual defeat.

TAKING THE INITIATIVE is what the Kennedy Administration hopes to achieve in its competition for world opinion with the Communists.

There is a lesson here also for the Jewish community.

For the Jewish community it means anticipating situations such as that which has developed in Morocco. We have a long enough history to know that even though because of our numerical inferiority we cannot help but be pawns in the game of power politics, we do have certain strengths. And these can be used to ameliorate if not actually avert defeats and catastrophes.

THE EMERGENCE of Israel and its winning of a place of high regard among the nations is a decisive change in the position of the Jew in the world. The UN, always the protector of the weak where it is not hamstrung by the Russians and limitations of its charter, is another development which has affected for the better the position of the Jew in those lands where he is either under oppression or limited in his freedom.

The difficulty with initiating any moves by world Jewry in order to contend with its problems is the fragmentation of the Jewish community.

But even this handicap, for which U.S. Jewry is most to blame, is not entirely insurmountable.

IT IS TIME therefore for our national and international Jewish organizations to begin to shift from just putting out fires as they arise to a policy of playing a role which will seek to prevent crises involving the lives of Jews.

In Morocco, which is the most recent incident, there was division in world and U.S. Jewry as to what should be done. One important element in the U.S. Jewish community, which has international affiliations in England and France, took the position that Jews in Morocco should stay there and work out their own destiny.

The other segment of world and U.S. Jewry followed the approach, one which incidentally history has shown is the only solution where a Jewish community is in danger of suppression, and began moving all Jews to Israel who could be moved.

Morocco then should be a lesson.

WHAT THEN ARE other areas of problems of world Jewry that deserve attention now from a vigorous, positive approach as against one which allows events to overtake us?

There are the Jews of Algeria who live on top of a volcano, but here too as in Morocco it is later than we think.

There are the questions involving Israel—her relations with her Arab neighbors; the hundreds of thousands of Arab refugees, whether a million as the Arabs state or only 500,000 as Israel and world Jewry count; there are the Jews of Russia about whom only a few weeks ago Nahum Goldmann said it was a mistake to accuse The USSR of anti-Semitism while almost at the same time leaders of U.S. and world Jewry were making representations to the UN to the contrary.

IF YOU CONSIDER the problems which involve not the physical dangers to Jews, but the dangers of disintegration from a Jewish standpoint, you add an entire area which is being allowed to deteriorate by default. The World Jewish Congress goes to the press exultantly because it receives a letter asking for some text books for a new school that is being established for several hundred Jewish children in Hong Kong.

All over the world, there are Jewish communities which are absolutely ignored unless there is some hopes for raising money there and then insult is added to injury because the only attention paid to them is by the fundraisers.

In India, all three wings of American Jewry are now locked in a fierce controversy for the affiliation of the Jews there, each hoping to win them for their own special brand of Judaism.

THE NEED IS FOR statesmen, not rabid advocates of one or another organization.

When the Jewish people mature these statesmen will begin to appear.

As it is now the strength of our leaders is in the backing they get from some organization, whether the B'nai B'rith, the American Jewish Committee, The Zionists, the American and World Jewish Congress, Hadassah, the Council of Jewish Women, etc.

In time and the quicker the better, there will arise Jewish leaders who although they may have come up through the organizational ranks, will assume to independence and rely for their backing on the vast mass of world Jewish opinion. When that time comes, the position of the Jews in any part of the world will be considered not on what moves will best advance some Jewish organizational interest, but on a basis of farseeing statesmanship aimed at safeguarding the rights of the Jews wherever they are jeopardized.

The EDITOR'S CHAIR . . .

We thought our editorial of some weeks back in which we tried to make a comparative point estimate of various activities which in our estimation made the "good Jews," would attract more attention.

It didn't.

The theme of the editorial was quite valid. We were trying to show that good deeds is what makes the good Jew, and at the same time showing up the tendencies which today are considered signs of a Jew fulfilling all his obligations, such as joining a synagogue or a men's club or buying a bond, or even giving to the United Jewish Appeal.

In any event, Rabbi Sidney Greenberg of Temple Sinai, in Philadelphia, picked up our compilation, and added his own views, which we're reprinting from his bulletin in the hopes that now more will be moved to join the discussion.

Here is the reprint:

Two years ago, David Ben Gurion, who averages at least one major controversy a year, fired a verbal blast that was heard round the Jewish world when he asked: "Who is a Jew?" The ensuing discussion was marked by considerable heat and excitement. After all was said, the answer to the question remained what it had always been. A Jew is a person born of a Jewish mother who does not belong to another religion, or one who was converted to Judaism in accordance with Jewish Law. As a working definition, this is a quite adequate answer to "Who is a Jew?"

A more difficult question to answer is: "Who is a good Jew?" Too often, in an effort to justify our own minimum religious observances, we are tempted to equate Judaism with ethical standards alone. A good Jew, we say, is honest, charitable, kind. He takes seriously the biblical admonition about loving his neighbor as himself.

But obviously, that answer leaves much to be desired. For one, it is too vague. Who does not consider himself honest, charitable, kind? Moreover, it does not tell us how a good Jew may be distinguished from a good Methodist or Buddhist or even from a good atheist.

These thoughts were triggered by a recent editorial in the National Jewish Post and Opinion, a lively weekly which is published in Indianapolis. In response to the question, "What makes up the good Jew today?" the editorial set forth a very specific list of requirements and assigned varying point scores for each to indicate relative importance. Here is the list:

I give to the local city-wide Jewish drive 5

I buy Israel bonds 5
I attend services 3 times a year, and very infrequently otherwise (this includes affiliation) 10
I belong to our Jewish community center 3
I send my child to Sunday school 5
I send my child to afternoon Hebrew school 25
I send my child to All-day school 50
I employ Negroes in key positions in my office 50
I loan money without interest to needy persons 50
I read Jewish novels 10
I read Jewish non-fiction 50
I belong to the B'nai B'rith, Sisterhood, Hadassah, etc. 10
I attend services frequently 25
In my business, I follow ethical practices such as identifying accurately what I sell and charging fairly, and treat my employees as individuals. 50
I observe the Sabbath as a day of rest 50

The editorial made it clear that no attempt was being made to set up any rigid, definitive system. Indeed, it invited others to draw up their own requirements.

Some of us may question the relative values assigned to different activities. Is it ten times as important to employ Negroes in key positions in our offices as it is to buy Israel bonds or five times as important as belonging to a Synagogue and attending Services for the High Holy Days?

We may also question the absence of certain requirements from the list. There is no reference to belonging to a Jewish study group or class. I miss sorely the mention of Judaism in the home—grace over the meal, Kiddush, Kashrut, candles, Seder. Surely some value ought to be assigned to such basic moral values as faithfulness in marriage and devotion to parents—values which are too often honored in the breach than in the observance.

But however we may differ with the specific requirements of the editorial and the relative points assigned to each, it has rendered us a distinct service. It has focused sharply upon the truth that a "good" Jew has to demonstrate his loyalty in the arena of action. It should help lay to rest the dangerous fiction that we can long survive a "Cardiac Judaism", the Jew-at-heart-only strain, without developing serious Jewish heart disease.

A good Jew today as always must be a Jew with heart, head and hands.
How good a Jew are you?

BOOKS

CLARITY, CONCISENESS MARK FINE ADDITION TO JEWISH LITERATURE

THREE JEWISH PHILOSOPHERS, \$1.65 (Meridian).

The philosophers are Philo, Saadya and Judah Halevi. There are introductions, translations, selections, and notes, provided by three outstanding scholars—Hans Lewy for Philo, Alexander Altmann for Saadya, and Isaac Heinemann for Judah. Lewy demonstrates how Philo attempted a unity between Greek philosophy and Jewish thought (as did Maimonides and others later). From Saadya's "Emunot ve-Deot" derives a comprehensive delineation of Jewish religious ideology. Irrelevant matter is deleted from the Kuzari, showing Judah Halevi's brilliance in defense of Judaism, the "despised religion"; some of the poems, of like import, are appended, in literal translation. For conciseness and clarity, an invaluable addition to Jewish philosophic literature.



Burstein

THE EICHMANN KOMMAN-

DOS, by Michael A. Musmanro, \$3.95 (Macrae-Smith).

Justice Musmanno presided at the Nuremberg trial of twenty-three Eichmann aides, heads of the Einsatzgruppen who murdered over a million Jews. His account of the trial and all circumstances surrounding it reveals the bluster, the falsehoods, the evasions, and the general depravity of most of the prisoners in the dock. One testified to Eichmann's "extraordinary satisfaction" over a possible liquidation of five million Jews. But all found excuses for killing the most innocent men, women, and children. An indictment of Nazism that a million Servatiuses will be unable to palliate.

LIVING WITH YOUR TEEN-AGER, by Simon Glustrom, \$3.50 (Bloch).

Rabbi Glustrom's extensive research and investigation, his unusual sagacity, and his thorough coverage of all possible queries by teenagers, particularly on matters of ethics and religious faith, have resulted in a book of great authority and value. The world of the teenagers and their religious attitudes are approached from a largely Jewish viewpoint,

but with wisdom applicable to all such age groups. Recommended to all Jewish parents.

BUILDER OF ISRAEL, by Robert St. John, \$2.95 (Doubleday).

Mr. St. John, who has written so well and favorably on Israel and its Prime Minister, proves his talent as a writer of juveniles.

THE PURSUIT OF THE MILLENNIUM, by Norman Cohn, \$2.25.

Relates medieval hysteria to modern totalitarianism.

ABRAHAM BURSTEIN

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FREEDOM OF THE PRESS

Letters must be typed or printed clearly double-spaced, on one side of the page only and should be no more than two pages long. Only letters bearing the writer's signature and address will be printed. The POST and OPINION reserves the right to condense letters. No material submitted to The POST and OPINION will be returned unless accompanied by a self-addressed stamped envelope.

Justice Cardozo Based His Thinking on Talmud

• Editor Jewish POST and OPINION
In your issue of Feb. 24, you quote Mr. Edmund Cahn of New York University as stating that "none of the four best known Jewish jurists of our century — Brandeis, Cardozo, Frank and Frankfurter — permitted Jewish law to influence his thinking or even to enter the wide domain of his knowledge."

I QUESTION and challenge the accuracy of the above statement. Mr. Cahn may be correct in stating "the voluminous writings these few have produced, disclose not the slightest acquaintance with the subject." It may be correct that the writings do not disclose any acquaintance with Jewish law — and I am not taking up the defense of the jurists mentioned — however, in the case of Mr. Justice Cardozo, Mr. Cahn is in error.

In 1932, within a few weeks of the appointment of Benjamin Cardozo to the U. S. Supreme Court, I attended a meeting in New York City, where Justice Cardozo addressing a large group of lawyers and law students of Jewish background and belief stated, "that whenever I have a

problem in the law and could find no precedent to help me in my deliberations or decisions, I always go to the Talmud for guidance, assistance and reasoning. It is in the Talmud that I have found arguments for and against, regardless of the lawyers' ability, and above all I found justice with mercy."

JUSTICE CARDOZO further stated that if a man would consider himself a good lawyer, a complete lawyer, a knowledge of Talmudic law is just as important as Blackstone. He urged and recommended that any student of the law who intended to make the law their life's work would be well advised to read and study the Talmud. Justice Cardozo credited his earlier studies of the Talmud for his success as a judge.

It is possible that other Jewish jurists were not familiar with nor acquainted with Jewish law — but this cannot be said of Justice Cardozo and I certainly would hope that you will do all that you can to correct Mr. Cahn's erroneous statement.

LOUIS GLASSER
Tyler, Tex.

PRAISES RABBI JACOBS AS FINE HUMANITARIAN

• Editor Jewish POST and OPINION
I read in a recent edition of your paper a communication by Rabbi Sidney Jacobs concerning a cultured Negro family that moved into a white neighborhood in Skokie.

I think he deserves much praise for his liberal and non-prejudiced attitude. I very much agree with his opinion because I believe that prejudice and hatred should be abolished.

We Jews are a persecuted race and our kindness must extend to the persecuted and oppressed.

The vile and brutal acts committed in certain Southern States are a disgrace to this nation and to humanity. Let the perpetrators of these acts study the fine human qualities of Rabbi Jacobs.

ANNA GOLDBERG
Chicago, Ill.

Maccabiah Basketball Team Not Complete Yet

• Editor Jewish POST and OPINION
I just read your very fine article on the basketball prospects for our forthcoming Maccabiah Games team.

At the same time that I express our appreciation for your article, may I point out the following correction. Our basketball committee has not yet issued the final list of team members. The very fine athletes whom you have listed are among a number of

candidates who are being seriously considered for the basketball squad. Additional applications are still being received.

We do expect to make an announcement of our definite choices in the near future.

HASKELL COHEN,
Chairman
U. S. Maccabiah Games
Basketball Team,
New York City.

'Privilege of Being a Jew' Too Often Ignored in U.S.

• Editor Jewish POST and OPINION
Only a few lines to let you know how much we enjoyed reading your Jewish POST and OPINION.

Your paper makes the rounds in our neighborhood. We are emigrants from Europe and are only seven years in this wonderful country of yours or better yet "ours". I only wish a lot more of our fellow Jews would read newspapers like yours.

If I may voice my humble

opinion, the trouble with the American Jews is that they don't realize, or at least don't want to realize, what a privilege it is to be a Jew. All the other religions stand together but not us. A big percentage tries to cover up their being Jewish—I don't want to bore you—Keep up the good work and tell us the truth about ourselves.

RUTH TUDELS
Cleveland, Ohio

Jewish 'Anti-Semite' Hit For 'Orthodox Slum' Talk

• Editor Jewish POST and OPINION
With great interest I read your article "Hassidic Community Battles Township for Incorporation as Village" in the March 3rd edition.

When I read that the Town Supervisor Edwin E. Wallace allegedly told a New York Herald-Tribune reporter "I wish they would go back to Brooklyn," I did not feel too badly hurt. His name does not sound Jewish at all and from a gentile it was not the most uncommon remark ever heard.

To my great astonishment, a

few paragraphs further on, I read about a New York City Jew with the name Simon Glass who remarked "When Orthodox Jews get together they often form slums, ghettos. It's not good for the rest of us." This same man had the nerve to assure the Ramapo Board that it was "1,000 per cent right" and that the newcomers would create a "filthy ghetto."

After reading this, I was deeply hurt. This was a wound inflicted not by a gentile but by one of our own brethren. That is why it hurts so much. This

man would never dare to make such a statement against any other minority such as Negroes, Puerto Ricans, Chinese, etc., even though he may believe the same about them. He knows very well that he will be branded fascist and un-American. But when it comes to his own race and religion, there he does not hesitate to inflict damage upon their constitutional rights.

Are Orthodox Jews worse than any other minority that desires to live together? Why should they be denied the rights?

Unfortunately, we must watch ourselves for the "Jewish anti-Semite." These people would rather give freedom of speech to a Nazi like Rockwell than to an Orthodox Jew, because they are ashamed of their own religion.

As a Jew I wish to conclude that I am proud of the Jews living in New Square and I am ashamed of their Jewish "Jew-haters," for they bring unto us assimilation and disgrace.
Rabbi YEHUDA GARDENBERG
Brooklyn, N. Y.

Sees 'Lesson' for All In Bar Mitzvah Story

• Editor Jewish POST and OPINION
The recent article you ran by one of your readers, relating his experience in witnessing the bar mitzva ceremony of a cerebral palsy boy was indeed the most touching and well written account I have had the privilege of reading in some time.

Since my husband is adviser of the Aleph Zadik Aleph Boys in our city, and I am adviser of the B'nai B'rith Girls, we would be most appreciative if you could send us two additional copies of this article, in order that we might use it for discussion in our individual groups.

There is no doubt but there are a number of lessons that both the youth and those of us who are parents can learn from this magnificent achievement of the boy through the tremendous love of his parents.

Thanking you in advance for what I know will be your gracious consideration, I am,

MRS. BENJAMIN SKLUT
Wilmington, Del.

Rabbi Silver 'Wise' to Quit Orthodox Body Presidium

• Editor Jewish POST and OPINION
In your issue of the fourth, you had a lengthy article concerning the Union of Orthodox Rabbis, and the resignation of Rabbi Silver from its presidium. You also said in the article, that other members of the presidium refused comment, and even refused to state if they were

among the presidium or they were not.

Well, I would like you to know that I was at the convention when the rabbis mentioned in the article were elected to the presidium. And, I think that it's about time that these distinguished rabbis stop evading issues and state their views clearly.

Rabbi Silver is truly a great man. And, we can see his great wisdom in resigning from such a group.

RABBI SHIAH T. DIRECTOR
Highland Park, Ill.

Appointments . . .

Bernard Frank, of Allentown, Pa., has been named chairman of B'nai B'rith's commission on



BERNARD FRANK

adult Jewish education. At its 1959 triennial convention in Jerusalem, B'nai B'rith voted to give the program commission status and included a special membership assessment to provide it with a \$300,000 subsidy. Mr. Frank has been a member of B'nai B'rith's national adult Jewish education boards since 1954. He served during the past year as vice-chairman of the commission. He succeeds Maurice Weinstein of Charlotte, N. C. who introduced the first adult Jewish institute 13 years ago.

Centers Open on Shabbos Will Help Reclaim Young

• Editor Jewish POST and OPINION
I believe that the rabbis who oppose the opening of Jewish centers on Shabbos have been lax in keeping the young folks under the influence of Jewish religious teachings.

When I was a youngster, the boys walked out of the schul while the Torah was being taken out of the Ark and played ball until Mussaf was started. The young men did not appear in schul for Mincha. This continued for years.

At a temple service on Rosh Hashonah, the rabbi seeing some people rise, announced that the Torah reading was an important part of the service. That ended the exodus.

Occasionally, I visit an Orthodox schul and I seldom see teenagers at a mincha service. Let us open Jewish centers on Shabbos and reclaim our young men before it is too late.

HARRY COTTON
Worcester, Mass.

REPORTER SHOULD HAVE INTERVIEWED NON-OBSERVERS

• Editor Jewish POST and OPINION
Your usually able Washington stringer missed the big news completely in her page 1 story (March 17) on the thirteen Jewish students who were finalists for Westinghouse Science Awards.

Instead of interviewing the one boy—a Yeshiva of Flatbush

student—who ate kosher food at the Honors Award banquet, she should have interviewed the 12 students who ate the treife food. Now, that would have produced an interesting story!

MICHAEL KAUFMAN
Far Rockaway, N. Y.

MEN'S CLUB HEARS SPY TELL OF EXPERIENCES

UNIVERSITY CITY, Mo. (P.O.)—Countess Maria Polaski a former Polish espionage agent told members of the B'nai Amoona Men's Club some of the experiences she encountered while working as an anti-Nazi spy in World War II.

Moshe Davis For President Hebrew University

• Editor Jewish POST and OPINION
For the presidency of Hebrew University I nominate another American—Moshe Davis.

ABRAM KANOF, M.D.
Brooklyn, N. Y.

Israel's strong man needs help!

ISRAEL'S STRONG MAN is not a military dictator. He is a hard-working immigrant farmer, rooted in the soil.

He is one of 130,000 on the 485 settlements established in Israel with the help of UJA funds since 1948.

His hands awakened neglected earth . . . rolled back the desert . . . created villages in the wilderness.

He is one of the architects of Israel's peace, security and economic strength. His hard-won crops have made Israel self-sufficient in almost all foodstuffs.

The sources of his strength? His own courage — plus your help, through the United Jewish Appeal.

But for all he has accomplished through the years, he is still far short of his goal.

He needs more and better irrigation, livestock, roads, power, machinery. And, courageous as he is, he cannot break through the economic barrier alone.

Help — today — with your generous contribution to the 1961 United Jewish Appeal.



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- Speed absorption of 320,000 recent immigrants in Israel by:
 - Helping 130,000 farm settlers gain economic stability;
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 - Housing as many as possible of 40,000 still in shanties;
 - Receiving and absorbing 35,000 expected in 1961.
- Extend relief, medical and other distress aid to 255,000 Jews — almost half of them children — in Europe, Africa and Asia.
- Provide resettlement aid for 5,500 refugees to the United States.

Save and Build Lives — Strengthen the Settlements

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